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Essays, Expositions, &c.

SECTS AND HERESIES OF THE CHRISTIAN CHURCH.

No. 1. ARIANISM.

(Continued from page 196.)

But apart from the persecuting spirit of Constantine, was the Nicene Creed itself wholly free from blame? Into the *doctrine* of that creed, more especially that part of it that relates to the Son of God, it is not our purpose here to enter.* But apart from this, is it the province of any creed, or declaration of faith, how orthodox soever it may prove to be, to "anathematize" those who are supposed to deny its statements? Is it not a culpable usurpation of the Divine prerogative to curse the upholders of religious error? Not to insist on its manifest opposition to the spirit of the Redeemer who enjoins "Bless, and curse not,"—it may very properly be asked, who lodged in the hands of mortal, fallible men, the tremendous power of cursing their fellow-men? And is such a course at all likely to convince of error or to advance the truth? These Nicene Fathers, with Constantine at their head, evidently indulged the temper of the zealous but mistaken diciples, who desired to call down fire from heaven upon the ignorant and unfeeling Samaritans, but whom the Saviour sternly rebuked by saying, "Ye know not what manner of spirit ye are of." That must ever be a poor decrepid

* This point is handled with great force, clearness, and christian feeling, by Mr. Robert Hoddy, London, in a tract entitled "Athanasianism not Scriptural," which we strongly recommend to the reader's attention.

orthodoxy whose main proof of zeal consists in pouring out "anathemas" upon the heads of its unpitied opponents.

These anathemas resulted in the exclusion of Arius and his adherents not only from ecclesiastical, but also from *civil rights*, and their condemnation to banishment. This cruel sentence, however, continued in force but for about three years, or a little more, when first his followers and shortly after Arius himself were recalled by the Emperor; but the bitter hostility of Athanasius, who had become the ruling priest of Alexandria, still kept his party and Arius himself out of all office. But having gained power and influence at court, they in their turn became persecutors, and obtained the deposition and banishment of Athanasius. Thus the orthodox and heterodox became equally the tyrant and slave, and in the assumed interests of the gospel of peace, they exhibited passions which disgrace the nature and name of man.

The heresy continued to spread with great rapidity after the sudden and mysterious death of Arius. It may be said to have become lustrous, and for more than three hundred years or more, to have disputed the superiority with the orthodox faith. For two hundred years it was the reigning religion of Spain, and for a similar period it prevailed extensively in Italy, France, Hungary, and Africa. It reached the churches of Britain, among whom there had been great prosperity since the close of the fierce and terrible persecution under Diocletian, until, as Gildas states, "the Arian treason, fatal as a serpent, and vomiting its poison from beyond the sea, caused deadly dissension between brothers inhabiting the same house." Bede confirms this testimony. The venerable historian writes, "This peace continued until the time of the Arian madness, which, having corrupted the whole world, infested this island also, so far removed from the rest of the globe, with the poison of its errors." It began to decline in the seventh and eighth centuries, and very speedily shrunk away into obscure corners, and unknown recesses of society. In 1531, Servetus attempted its resuscitation, and succeeded in gaining a footing for it in Geneva, from whence it wandered into Poland, and eventually degenerated into Socinianism. The celebrated Erasmus is thought to have aimed at its revival in his commentaries, and the learned Grotius is reported to have been tainted with its influence. It re-appeared in Britain in the early part of the last century under the fostering care of Whiston, Emlyn, and Dr. Samuel Clarke; but their followers have merged, almost entirely, into the Socinian body, where they find a congenial home. In Ireland, this heresy continues to secure a shelter and an advocacy among a section of the Presbyterians in the north; but its coldness forbids expansion, and it appears to have heard, and is devoutly obeying, the mandate, "set thine house in order, for thou shalt die and not live."

The pernicious character of this heresy may be seen in the following, among other serious particulars:—

1st. *In the denial of the true and proper Divinity of the Son of God.* When Arius taught that Jesus Christ was not of *the same* nature with the Father, but of *a like* nature he asserted in effect that the Father and the Son are not of *one* nature; and as he always affirmed that the Father was Divine, it follows that his doctrine implied that the Son

was not Divine. Here he robbed the blessed Saviour of his true and proper Godhead.

2nd. *This system equally destroys the Divinity of the Spirit.* The Arians in their doxologies gave not "*glory to the Father, and to the Son, and to the Holy Ghost,*" which accords with the entire teaching of the Holy Scriptures; but, twisting the Divine word to suit their own fearful obstinacy, they gave glory *to the Father, by the Son, in the Holy Ghost.* Godhead was thus ascribed to the Father, but not to the Son, nor to the Holy Spirit. The Doctrine of Jehovah, Father, Son, and Holy Spirit, was thus overthrown: the Father was allowed to be God, but the Son and the blessed Spirit were reduced to the level of creatures and nothing more.

3rd. *This system, as a consequence, if it can admit of salvation at all, makes it dependent on a creature, and wickedly reduces it to the low standard of a mere creature work.* Nor can it be otherwise, for if salvation depends on Christ, and Christ himself is but a creature, it brings down this most mighty work of God to a condition of dependence on a created Saviour. So with the Holy Spirit. He too can perform but a creature work, according to this horrid system. How then can he quicken the "dead in trespasses and sins?" How can he breathe life into the dry bones that cover the valleys of a fallen world? How can he who is not divine, exercise divine prerogatives? How can a created spirit lay claim to be the "Eternal Spirit?" (Heb. ix. 14) And with what propriety, can baptism be administered in the name of the Father, Son, and Holy Spirit? In a transaction so solemn, it is nothing short of awful profanity to associate *mere creatures*, with one who "is over all, God blessed for ever!" Yet this is the absurd,—nay, even the wicked conclusion which Arianism imposes upon mankind.

4th. *This heresy, in effect, takes away Divinity from the whole system of Christianity.* The gospel system reposes its whole dependence on Christ and the blessed Spirit, and as a guarantee for its authority and success it invests the Saviour and the Spirit with every Divine prerogative. It teaches that in Christ the Lord, there dwells "the fulness of the Godhead bodily," and that "he that hath seen him hath seen the Father." It awards to the Holy Spirit the highest of all known or conceivable honours, in proclaiming blasphemy against Him to be *the* unpardonable sin. And how can all other blasphemy be forgiven, but this awful blasphemy never forgiven, unless He be Divine? To ascribe to a creature, however exalted, a sanctity so unsullied and supreme, is impious in the highest degree, and would be a confounding of ideas nothing short of an absolute contradiction.

This is Arianism. Originating in Jewish infidelity, it has been welcomed and encouraged by the haughty rationalism of the Gentile world. Insolent towards the Triune God, it is equally callous and delusive in its bearing towards men. Void of faith, proud of its own assumed superiority, and evermore eager to bend the truth of God to the feeble judgment of a corrupt and contracted human intellect, it roves about the earth like some unhappy spirit whose dark and repulsive glance proves it to be the foe of both God and man.

W. S.

A STRONGHOLD FOR PRISONERS OF HOPE.

Leaves from my Note Book.

By a Yorkshire Preacher.

(No. 20.)

"Turn you to the stronghold ye prisoners of hope: even to-day do I declare that I will render double unto thee." (Zech. ix. 12) In the land of Babylon, a strange land and an idolatrous one, the Jews when captives, were "prisoners of hope," for they were looking forward to the time when deliverance should be proclaimed, and when in peace they should be permitted again to inhabit the land of their fathers. Returned to Jerusalem they still inherited that character, for there they met with great trials, opposition and suffering: they were treated by their near neighbours the Samaritans as prisoners and slaves: and groaning under their new bondage they could only indulge the hope that at last final deliverance might come and their ardent aspirations be realized. To these this language was addressed—"Turn you to the stronghold ye prisoners of hope." What stronghold? In Babylon they had none; in Jerusalem they had none; they had looked at Babylon until their hearts wrung with anguish; they had looked at Jerusalem until their tears refused to flow. Where then was the stronghold? The stronghold to which they had to look was the coming Messiah whom they had long expected. In the context he is spoken of. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; He is just, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass." We find this prediction fulfilled in the Evangelical histories of Christ. To this stronghold, the best of all strongholds, these prisoners of hope were exhorted to turn, with the assurance that the Lord would at that day when things were at the worst render double unto them for all the trials through which they were called to pass.

A stronghold is a kind of mount or tower erected to protect a beseiged people; and to this the beseiged flee when all other refuges fail. What a beautiful figure is this to represent Jesus! He is set up to be the "refuge of the oppressed, their rock, fortress, and high tower;" and to him they are exhorted to flee in every emergency. Are we terrified at the approaches of sin, we are invited to flee to Jesus. Are we surrounded on every side with the curse of a fiery law, we are still to flee to Jesus. Is the avenger of blood close upon us, we must haste to take refuge in Jesus. Do our enemies gather their strong forces to attack us, our safety lies only in the protection of Jesus. Doth Satan discharge at us his fiery darts, we can only ward them off as we seek shelter in Jesus. There is no such stronghold on earth. All others are vulnerable, but He bids defiance to every foe, challenges every comer, and smiles at the strongest attack. Then He knows too, all those that flee to him, for it is written, "The Lord is good, a stronghold in the day of trouble: and He knoweth them that trust in him."

As He knows them they are safe: and as they know him they should have no fear. Have we forsaken all false refuges, to cling alone to Him? If we have not, our strongholds are tottering, perishing holds, that cannot hold us in the day of Jehovah's wrath; holds that will leave us after all exposed before the eyes of Him with whom we have to do. Rest not in human holds sinner, but at once seek this stronghold, for God has said, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies; and the waters shall overflow the hiding place; and your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

To Jesus as the sinner's stronghold all prisoners of hope are exhorted to turn. To this day Jesus has many literal prisoners of hope in many parts of the world. Some of them at this moment are immured in foul dungeons for the crime of reading the Bible, of meeting stealthily to worship God, or of daring to preach God's holy word. Others have been banished for life, where, chained to enforced servitude, they are daily subjected to treatment worse than death itself. Numbers, through the edict of the powerful persecutor, have been driven into exile; yet, while far from those they love, on foreign soil at least they find what they could not find at home,—freedom to worship God. And now, in Southern America, the coloured slave, long robbed of his heaven-born rights by a stronger race, willing to traffic in his body and soul for the "love of money," continually presents his mangled, branded body and bowed down spirit, to the Judge of all the earth, pleading that inasmuch as He has made of "one blood all the nations of the earth," He will make manifest, the full and complete deliverance of all His coloured prisoners of hope. Ye prisoners of hope, Jesus is your stronghold. His sweet presence, his heavenly smiles, his sympathetic love, all help you to suffer, and endure, and to become more than conquerors. Like Paul and Silas, at midnight in the dungeon, ye sing praises unto God, and the prisoners hear your "Songs in the night." From God your maker, tell your persecutors that if the body be chained the soul is free,—that if they kill the body they cannot destroy the soul. Hope on, then, ye prisoners of Jesus, for you may yet in this world taste the joys of freedom; and if not, the time is hastening on when even you shall know and feel, that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed."

As Jesus hath his literal prisoners of hope, so hath He his spiritual prisoners of hope. All men by nature are the slaves of sin and the lawful captives of Satan. But they do not feel that they are in captivity, believe it, or long for deliverance from it. They are not therefore "prisoners of hope," but prisoners satisfied with their state, and willing to remain in bondage. But prisoners of hope are brought to feel their bondage, to cry unto God mightily for deliverance, and they remain unsatisfied so long as that deliverance is delayed. As prisoners in a strange land they indulge in hope that the Lord will bring them as heavenly citizens to Zion: as oppressed ones encompassed on every side with the prison walls of temptation and evil, they live in the pleasing expectations that the Lord will, in his own time, grant

them a complete victory over all their foes. Such prisoners Christ was sent to deliver. To him the message was given,—"Say to the prisoners, go forth! to them that are in darkness, show yourselves!" It is his work alone to "proclaim liberty to the captives, and the opening of the prisons to them that are bound." And this mission he fulfils, and will go on to fulfil in the worst of cases, and in the worst of times, even as long as it is called "to day," the Gospel day, the day of salvation. Reader, thou mayest be such a spiritual prisoner of hope. Though thou feelest thy sinful state and art longing for Jesus, as yet thou canst not call him thine, nor say with sweet assurance, that He has loved thee and given himself for thee. Often you cry—

> Great God, to thee I'll make
> My griefs and sorrows known,
> And, with a humble hope,
> Approach thine awful throne.
> Though by my sins deserving hell,
> I'll not despair, for "who can tell?"

So Jesus you have sought very often, and you feel still that you would not give up the little hope you have, no not for a thousand worlds. Or, perhaps in times gone by, you have enjoyed the light of God's presence, but have now lost it and are again brought into bondage. Like Job, you cry, "O that I knew where I might find him! that I might come even to his seat! Behold I go forward but He is not there, and backward but I cannot perceive him; on the left hand where He doth work, but I cannot behold him; He hideth himself on the right hand that I cannot see him."

You look back on past manifestations, and ask, "Was what I enjoyed then a delusion? was it the result of mere natural feeling?" And at the back of this, Satan may tempt you to throw up your profession on the ground of its utter worthlessness. Your foes are both strong and numerous, and they take care to harrass you sorely. They find out your weak points, and with ridicule, invective, and sarcasm, they thrust at you whenever they have opportunity. They use their influence to injure your worldly prospects, blast your Christian character, and bring your work for God to naught. How often do their sayings and deeds cast you down and bring you to the brink of despair? How ready you are to exclaim, "These men, the sons of Zeruiah, be too hard for me; I shall one day fall by the hands of Saul." Or you may be perhaps one of the Lord's prisoners of hope on a sick or dying bed. You know not whether you will be raised up again, or pass speedily into your Maker's presence. Often as you lie upon your couch, you put the question, "How will it be with me in a dying hour? Will it be to me but 'the valley of the shadow of death?'" "Shall I triumph in Jehovah, and sing, I will fear no evil, for Thou art with me?" Will the "bright and morning star," the harbinger of the coming day, "shine upon my soul amid the gloom?" You hope and therefore pray that at "evening-time it may be light."

Now to all these "prisoners of hope" the Lord gives the gracious promise, "Even to-day do I declare that I will render double unto thee." When the Lord promises to give double, He promises to give largely, and plentifully. And God promises his people,—"For your

shame ye shall have double, and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them." Turning unto Jesus, such promises as these shall be realized; "Come unto me all ye that labour and are heavy laden, and I will give you rest;" "Him that cometh unto me I will in no wise cast out;" for He hath said, "I will never leave thee nor forsake thee." "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn." "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces." Such firm and lasting promises as these take in the cases of all prisoners of hope. They enable them to sing of Jesus—

Unchangeable his will,
Though dark may be my frame,
His loving heart remains
Eternally the same.
My soul through many changes goes,
His love no variation knows.

If we be prisoners of hope, such joy as this doubly repays us for all our sorrows, and we feel that we could go into captivity again to receive such double repayment. What love we then feel towards the Saviour! How we desire to praise him! How delightful is his service! We who have believed do enter into rest. We have not to wait until we enter heaven to enjoy even the "rest that remaineth for the people of God." The lawful captive is delivered on earth, and is bound by his chains and fetters no longer. Poor prisoner of hope, then lift up thy head; be not dismayed, for the double blessing of grace on earth, and glory in heaven is thine. Turn again and again to "Jesus only" as your stronghold: turn to him in the hour of your captivity, and you shall hear his voice who says, "Even to-day do I declare that I will render double unto thee."

"SAINTS KEPT FROM FALLING."—(JUDE, XXIV)

By A. MACLEOD, GLASGOW.

"BEGOTTEN again to a living hope by the resurrection of Jesus Christ from the dead," they are "kept by the power of God through faith unto salvation." Their being *kept from falling* implies their standing by the grace of God, and "walking in newness of life." Formerly they were in a lost and *fallen state*, even as others,—spiritually blind, disobedient, deceived. If the whole world lies in wickedness, it must have first fallen. And when the Spirit saith, "Awake thou that sleepest and arise from the dead, and Christ shall give thee life," He speaks to those who having fallen are lying in a dead and silent sleep of sin. To you who are risen with Christ and sit with him in heavenly places, these words have come with power—"They are spirit and they are life." In that safe and happy state He is able to keep

you. But as all who seem to have been so raised do not continue in it, we do well to beware and to think of the danger and evil of falling from it. This great and fearful evil is called a "falling from grace"—it is to be "drowned in destruction and perdition."

"By grace we are saved through faith." All our hope of forgiveness and of eternal life is founded upon this—"That Christ Jesus came into the world to save sinners." While we hold fast this doctrine our souls are confident and happy. We trust wholly in God who hears us when we pray; and gives us whatsoever we desire in the name of Jesus. But when any one turns away and falls, he ceases to lean upon the Lord, and to wait upon him, and thus gives up his dependence on the Son of God. When men thus forsake the only Lord and Saviour, no holy influence of truth remains upon their hearts: they are twice dead, without fruit. They fall from their own stedfastness. And as when natural strength becomes languid and is gone, action ceases; the heart continues not to beat, nor the blood to circulate; so when the life-giving gospel is given up, there is an end of spiritual strength, and of the faith that works by love. The soul is now dead again—as callous, as lifeless, and as cold as before it heard the gospel. In every such fall the love of sin revives. The adversary now prevails in leading to iniquity. Only keep from sin and stand fast in the Lord and you will never fall. But if you commit sin you fall in so doing; for sinning and falling are the same.

Now, as the road is wide that leads to destruction, so the ways of sin are many. Some turn aside into the foul path of uncleanness and intemperance. These sins are often mentioned together in scripture, as they are also frequently found together in the character of sinners. The Israelites who went to the idols' feasts proceeded from gluttony and drunkenness to all manner of licentiousness. In Romans xiii. the apostle connects them together; and Peter classes, as related evils, revellings, banquetings, and abominable idolatries. He, then, who in any respect would keep his body under and live to God, must do so in every respect. Is it possible to be the slave of one imperious debasing lust and be fortified against other kindred passions and desires? As true believers, and stedfast in the faith, present their bodies living sacrifices to God, so do sinners yield themselves to the great destroyer of souls. It is no matter what is said of grace and salvation. When grace is turned into licentiousness it ceases to be "saving grace."

Men also, and that most frequently, fall from [the profession of] grace and salvation, through the love of earthly things. Can the love of money, which is rank idolatry and "the root of all evil," be in any heart in which the Spirit of God dwells? The heart that loves the world and the things of the world, will pursue its object and not regard the things of God. As the hound, that by scent or sight pursues its prey, and never stops to behold any object, however beautiful or grand; so the earthly mind seeks after earthly things. Its course may indeed be retarded, but its bent remains the same. "They that are after the flesh do mind the things of the flesh." How does the apostle warn his son Timothy of making shipwreck on this rock. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Such, like

Balaam and Achan, have greedily followed their ungodly gains to their own destruction, in spite of signs and wonders and the awful voice that speaks from heaven.

Another and a frequent cause of falling is opposition from without. Tribulation and persecution for the word's sake have caused many to forsake it. Many yet thus suffer for the name of Christ. True believers are even liable to suffer, not only from the pride and scorn and ridicule of their ungodly neighbours, but even of their own near relations. But let them not be moved nor faint in the day of trouble. In the absence of blows, imprisonment, and want of bread, such persecution and affliction are not to be accounted grievous. Yet, however, light the suffering for the truth's sake, some will fall away by means of it—as soon as it arises, presently they are offended.

Yet is the promise of Jehovah true and faithful—"He keepeth the feet of his saints,"—"He holdeth them by the right hand." In keeping them "in this grace wherein they stand," He still displays his care and love. His love is that of a father; his care that of a faithful shepherd. The love and care of a father for his children are greater than for all other objects. In his care for other things he has an eye to the welfare of his children. And thus God makes all things to work together for the good of them that love him, and "are called according to his purpose." And here we see, in the words of Jude, that the wisdom and the might of our God and Saviour are engaged in keeping all his saints secure and steadfast in the way of life.

Especially does He show his love and care in healing them and giving them the earnest of the Spirit in their hearts. And this anointing both teaches and enables them to abide in Christ. The public labours and private admonitions of apostles, night and day, could not keep them in the love of God without this "unction from the Holy One." But by its gracious efficacy you abide in Christ. Your sins may make you weep bitterly like Peter, whose faith failed not; for Christ had prayed for him.—So that while permitted to stumble and to be sifted as wheat—he did not offend and fall as Judas the traitor did. The Holy Spirit who first taught Simon the grace and love of Jesus, now also taught him that the Lord would receive him; and accordingly he was early at the sepulchre on the morning of the resurrection.

In keeping his people from falling, God never suffers them entirely to lose sight of the grace and power of their God and Saviour. They are preserved from deadly error and from receiving any other doctrine than the pure and saving truth of Christ. It is written in their hearts by the Spirit of the living God; and as there it shall abide, so they shall abide in Christ. (1 John, ii. 24) Thus holding fast the faithful word they "keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." And this is the love of God—that we keep his commandments. "If" said Jesus, "ye keep my commandments ye shall abide in my love; even as I kept my Father's commandments and abide in his love." Now we know this heavenly and active principle of holy love delights in frequent thoughts of God, and such thoughts are both a proof of love to God and a living spring of strength and joy to the soul. "How precious also are thy

thoughts unto me, O God! how great is the sum of them." Loving God and delighting in his word, you will love the place and the seasons of appearing before him in his house of prayer. "I have loved the habitation of thine house and the place where thine honour dwelleth." Nor will you love the ordinances of the house of God the less, that you suffer for his name. For, if suffering for Christ could extinguish your love you could not be his disciple. His suffering and shame on the cross did not quench his love to you, nor will you cease to love and follow him, although for his honoured name you may endure affliction and reproach. You often think of the happy time when you will see him as He is, and be like him. And, however much you love your friends and brethren in Christ, you love Christ more; and think much of meeting him, never more to part. With such thoughts, and feelings, and desires, you will not fall away. Frequent meditation on eternal love, the heavenly inheritance, and the coming of the Lord, are a powerful preservation against apostacy—the fearful folly of forsaking God.

God, in his love and pity, keeps his people in the way of life by fatherly correction and salutary needful trials. "As many as I love I rebuke and chasten." By scripture warning and rebukes, the admonitions of our faithful brethren, and the public teaching of the Word, we learn to watch and pray, and to beware "of turning unto folly." The character also of the conduct of ungodly men in their unreasonable opposition to the way of life, are powerfully calculated to impress the heart with the exceeding evil of a state of sin. Further, by the loss of health and substance and beloved friends, believers are weaned from the inordinate desire of earthly things, and taught to seek the things that are above. "Blessed is the man whom thou chastenest and teachest out of thy law, that thou mayest give him rest from the days of adversity until the pit be dug for the wicked."

God has moreover appointed that the principle of holy fear should keep a salutary watch in every believer's heart. "Blessed is the man that feareth always." And if God spared not the apostate angels—the antediluvian world—the cities of the plain—and those who provoked him in the wilderness—will He spare those who now defy his power, and set at nought all his counsel? The consideration of his majesty and justice should fill our hearts with awe. One who knew "the power of his anger" said, "My flesh trembleth for fear of thee, and I am afraid of thy judgments."

Yet, alas! we often turn aside. "Iniquities prevail against us." But He restoreth our souls; He leadeth in the paths of righteousness for his name's sake. The children of God are never so low and fallen, as, like Esau, to sell their birthright for a morsel of meat, nor indeed for all the riches of the world. They never wholly turn away from God. "The root of the matter is in them;" and God does not take his Spirit from them. By the parable of Nathan, David made confession of his great iniquity, and was restored. By the look of Christ, Peter was melted into bitter weeping and contrition; and through the faithful application of the law of Christ by the Church, the Corinthian offender was so thoroughly convinced and humbled, as to be in danger of "being swallowed up with over much sorrowing."

The preservation then of true saints in faith and love, *is by the free Grace of God wherein they stand.* The grace which saved chief sinners such as Manasseh and Saul, restores such grievous offenders as David, Peter, the Corinthian, and such like. It is the signal grace of which God said to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." "For whom He did foreknow He also did predestinate to be conformed to the image of his Son, that He might be the first-born among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us?" Hence while we dare (and rejoice) to say, "We are not of those who draw back unto perdition, but of those that believe to the saving of the soul"—we know in whom we have believed, and are persuaded of his faithfulness and power to save. He—the great High Priest—hath said, and He is the faithful and true witness, "I give unto them eternal life and they shall never perish, neither shall any pluck them out of my hand."

Fragments.

Soul Conflict.—We must die daily; and the unwearied struggles of rebellious nature are a sad death to our short-lived comforts. Were I once free from this inbred enemy, and could but always resign and submit to the best of Fathers, who does all things well, tranquillity and peace would be my daily sweet repast; but this enemy is one of my own house; and when mortified through the Spirit in one branch of his operations, he breaks out in another, and is never so busy as when I am going to engage in some religious exercise. "When I would do good evil is present with me." — Huntington.—*(From the Sower.)*

Early Education.—"We want more mothers," said Napoleon; "they are the most influential teachers: with them rests the tuition of the *heart*, so much more influential than that of the head." "I am a missionary in my nursery," once observed a christian mother. "Six pairs of little eyes are daily watching mamma's looks, as well as listening to her words; and I wish my children never to see in me that which they may not imitate."

Origin of Plants.—Madder came from the East. Celery originated in Germany. The chesnut came from Italy. The onion originated in Egypt. Tobacco is a native of Virginia. The nettle is a native of Europe. The citron is a native of Greece. The pine is a native of America.—Oats originated in North Africa. The poppy originated in the East. Rye came, originally, from Siberia. Parsley was first known in Sardinia. The pear and apple are from Europe. Spinach was first cultivated in Arabia. The sunflower was brought from Peru. The mulberry tree originated in Persia. The gourd is probably an Eastern plant. The walnut and peach came from Persia. The horse chesnut is a native of Thibet. The cucumber came from the East Indies. The quince came from the island of Crete. The radish is a native of China and Japan. Peas are supposed to be of an Egyptian origin. The garden cress is from Egypt and the East. Horse radish came from the South of Europe.

Page for the Young.

ANSWERS TO QUESTIONS IN THE AUGUST NUMBER.

Conlig Manse, Ireland,
8th August, 1863.

Sir,—My attention has been directed to your questions in *The Primitive Church Magazine*, viz.—"There are in the Old Testament four celebrated Prophecies concerning Jesus Christ as the Messiah: one refers to his conflict, death, and victory over Satan;—one, to the continuance of the Jewish government until his appearing;—one to his maternal parentage;—and the last, to the place of his birth. Required, the passages, with chapter and verse."

I think that the following are the proper answers:—

First—"To his conflict, death, and victory over Satan." Genesis iii. 15—"And I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Second—"To the continuance of the Jewish government until his appearing." Genesis xlix. 10. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

Third—"To his maternal parentage." Isaiah vii. 14—"Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and ye shall call his name Immanuel."

Fourth—"To the place of his birth." Micah v. 2—"But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

I am, Sir,

Yours in Christ,

J. A. Haldane Brown.

These answers are quite correct, and they confer much credit on our young friend.

Our esteemed correspondents M. M. and M. M. will see that their reply to the *first* question will bear revision; the *second, third,* (with the exceptions of Psalm xxxii. 11, and ci. 1,) and *fourth* replies are perfectly right.

These communications are both encouraging and useful, and we sincerely trust that our young friends will be led by them and similar enquiries to study the Word of God more and more, and thus become followers of the pious Timothy of whom the Apostle Paul speaks so honourably in 2 Tim. iii. 15.

[*A copy of the* History of the Baptists, *will be sent to any young person under* 15 *years of age, for the best Ten passages of Scripture that prove the purposed conversion of the world to Christ. They are to be taken from the Psalms, Isaiah, Daniel, and the New Testament, and are to be sent to the* Editor *by November* 1*st.*]

Poetry.

"All things are your's."—1. Cor. iii. 21.

Ye saints, complain no more,
Nor mourn o'er earthly woes;
Survey the mighty store,
Your Father's love bestows.
His word that evermore endures,
Proclaims aloud, "All things are your's."

All things are your's below,
Of nature, earth, and time;
Whate'er the valleys grow,
Through ev'ry distant clime;
These He will give,—these you may claim,
As best shall glorify His name.

All things are your's in grace,
The promises divine;
The Rock and Hiding-place,
And teaching 'line on line.'
His love the Spirit's power procures,
To seal the gift, 'all things are your's.'

All things are your's in death,—
When heart and flesh shall fail;
And saints, with dying breath,
May sing with joy, All Hail!
His tender love, each saint assures,
'In life and death, all things are your's.'

All things are your's above;
The mansions of the blest,
Where, in the Father's love,
The Church shall ever rest;
The angel host raise high the song,
'All things in Heav'n to saints belong.'

Then mourn no more, ye saints,
But lift your hearts in praise;
No longer pour complaints,
But hallelujahs raise.
While life, or time, or grace endures,
On earth, in Heav'n, ALL THINGS ARE YOUR'S.

WILLIAM STOKES.

Manchester, September, 1863.

Intelligence.

SAXONY.

Letter from Mr. Geissler.

You will recollect that I mentioned in my last Report how much some of our brethren in Oederan had to suffer from the clerical and civil authority because they would not, notwithstanding all the threatenings, have their child (born on the 4th of February this year) sprinkled. Because of that the father was fined twice, deprived of all his goods, and repeatedly summoned before their councils. Since that would not move him, the poor but faithful brother has been most cunningly seized in the street, put into prison; and because he would not yield to the infant sprinkling, the enemies have gone to the extreme, and made the most unjust use of their power. In the absence of the father, they went and took the baby from the mother's breast through gensd'armes, carried it to the church, where the clergy was already waiting, and sprinkled (christened) it. To give you the particulars of this popish affair, I enclose a translation of the letters of the family—all the members of which are Baptists:—

"*Oederan, 26th June*, 1863.

"DEAR BROTHER CHR.

"In great haste I write these lines to let you know what happened this morning. My dear brother has been seized by the sergeant of the gensd'armes (policemen), who waited for him on

his way to his workshop. It was at five o'clock in the morning. It is in a most horrid and shameful manner that our authority deals with us. O pray for us, that we may be strong and able to bear it all; and surely the Lord will save us in his time and glorify his name. It is rather shameful and insidious as they have acted in taking my brother so unawares, like a thief, from the street, and thrown him in the prison without a just reason, or a trial, or an intimation or some sympathy for his wife and child. Therefore, pray for us; the Lord will help,—we trust in him.

"Yours affectionately,

GUSTAV FIEDLER."

"*Oederan, 20th July*, 1868.

After an introduction—

"My brother had been imprisoned simply because he would not obey in getting his child christened. During his imprisonment he was twice taken in to trial, and persuaded and threatened to get his baby sprinkled. But the Lord has strengthened him to be faithful to the truth of God, though the judges opposed and pressed upon him very much, by which he deeply has felt his own weakness and experienced heavy hours, but also very happy times too. After eight days, when the judges saw that even no torture would help, he was dismissed, and told that his child should be taken from him and become baptized by constraint. (force) And our God wonderfully has permitted our enemies to do this, though they had no right to it, even not, as much as I know, by the laws of Saxony, which then happened on the 14th of July, at four o'clock in the afternoon.

"But before I mention the particulars of this force-christening, I must mention that my brother (the father of the baby) was commanded to get the god-fathers and mothers, but which he declined of course, once for all; so then one of the clergy had to obtain them, and he ran about to get them, but was everywhere refused. Among others, rather strange, he came to our Brother Wolf,* and tried to persuade him to be god-father. But Bro. W. refused him most decidedly, and said amongst other things to him, 'I shall never help to suppress the truth, but to sustain it, and desire that my wife also would come to the knowledge of the truth we Baptists hold, and often I exhort and speak to her, but she abides opposed to it.' The clergyman answered: 'O your wife has an excellent knowledge of the truth.' After this he went to a woman, but she also refused, though her husband was willing. The minister then said to her: 'Your husband is willing, and why not you?' But afterwards, the man said: 'But, your Reverence, I am sure that the whole affair will become a fearful scandal, and I am afraid of the consequences.' The clergyman said: 'Well, I fear the same, and would rather not be present, but make a journey at the time.' (It was his colleague who administerd the per-force-sprinkling). And he has done so.

"At the above-mentioned time the whole town was in alarm, and filled with strangers of neighbouring towns and villages, and in our house there came now five gensd'armes, and one of them specially armed with a gun; further the sergeant of the policemen, a midwife, the three god-fathers and

* This Brother I baptized last summer.—*M. G.*

a number of curious people. Afterwards the bailiff himself appeared. The mother was just alone with her baby, because all other members of the family were out of the house at their work. One of the gensd'armes then said to her: 'Why did you not get your child baptized?' She answered: 'Because infant-sprinkling is unscriptural.' He asked: 'When should it then be baptized?' She said: 'Whenever it can believe for himself, and is able to confess his faith in Christ.' To this he was quiet. 'But now,' said the sergeant, 'will you now dress your child?' She replied: 'No.' So he brought forward a dress which he had brought with himself; and a bed, to bind it up in it, they borrowed from a neighbour. After this, the midwife, which the police had brought with them, got the command to take the child away from the mother. But she would not do it, because she knew that the Baptists are right. But she was reminded by the officers that the clergy already had threatened her that she should lose her office and bread, if she would not obey. Still, it was too much for her to take away a mother's child. Now, the sergeant of the police came forward, and went up to the mother to take the child; but she held it fast in her arms. Finally, the midwife was constrained to take it, and dressed it, and then all went away with it through the crowds to the church. The same was crowded already with people, curious to see that child, and to hear the speech on such an occasion. The clergy almost succeeded in making the people weep by describing how this poor child already on the 4th of February this year, beheld this world's light, and that till now, through heresies, the holy baptism has been withheld from it. After this, he exhorted all to keep far from the Baptists, and so on. I could write much more, especially if I should speak of the many tales and lies accompanying the affair, but I conclude.

"O praise and glory be to our Lord Jesus Christ, who has redeemed us from the power of darkness and the ways of error. We hope and pray to our God that He may keep us unto salvation.—Amen.

"With many greetings of all the members, and in the expectation to see you soon here in our midst,

"Your sister in the Lord,

"CHRISTIANE FIEDLER."

This is a popish affair in the land, aye, the cradle of the Reformation; horrid, had it been in Rome—still more so in the *Lutheran* church in which it took place. The enemies seem to have succeeded and got a triumph; but only in appearance, for in reality the triumph is on our—that is on God's side. This religious persecution, the infant-sprinkling and believers' immersion have, by this affair been manifest, and become the conversation of the day. And this, not only in that town, but through the whole kingdom and across its frontiers. As a proof of this let me just give you a literal translation of the article in a newspaper which had taken it up already from another one, called *Die Mitteldeutsche Volks-Zietung*:—

"LEIPZIG, 21 JULY.—*Anabaptists in Saxony.*—As will be known the Anabaptists are suffered now in the most Protestantic countries, even in Russia. That this, however, is not the case in the king-

dom of Saxony we perceive from an article in the *Dresden Journal* concerning Oederan, which says: 'It was 1861 that our civil authority, according to their laws, opposed with all their power the proceedings of the Anabaptists and their young church here. But there still exists here adherents of this sect. So, for instance, the cloth-making (draper) journeyman F. withstood the challenges to get his son, born the 4th of February this year, baptized, and that with such energy that neither the repeated fines, nor imprisonment could move him. Consequently, the clergy saw themselves constrained to get this child baptized through the medium of the civil power. This was done on the 14th of this month in the presence of a great crowd assembled in the church. The minister himself had procured the godfathers, and also he himself chose the name for the child."

Because I am banished from Oederan long since (1861) and threatened with three years' imprisonment if I visit the brethren there—and also all other Baptists are forbidden and will be seized on coming there—we have not neglected to support the poor sufferers with our prayers, with letters, and some substantial aid—because they have been robbed of all. God willing, I shall soon try to meet them in a forest again; and now intend, with the Lord's help, to write a Complaint and Petition which shall go through all the higher authorities up to the king and the government.

Only let me now ask and entreat you to pray for our Saxon *persecuted* and *persecutors*—and that the Word of God may have free course and be glorified—even as it is with you.

With heartiest greetings to you, to your Committee, and all our Christian friends,

I am,

Yours in the Lord Jesus,

MORITZ GEISSLER.

Halle,
July 30, 1863.

[With no wish whatever to excite any bitterness of feeling against the Lutheran clergy of Saxony, yet we cannot forbear describing the above transaction of compulsory baptism as cruel, barbarous, and disgraceful. It was cruel towards the innocent mother, and indicates a want of regard for the feeling of a parent, that warrants our description of barbarous. And it was disgraceful in all its bearings,—disgraceful to the men as professed ministers of the tender-hearted Jesus,—disgraceful to their country as a Protestant nation,—and disgraceful to the age as one of enlightenment and professed liberality. The Lutheran clergy thus stand disgraced before the whole Protestant world, and until they have made an ample apology and atonement for a deed so abhorrent to the spirit of Christianity, they will be considered as standing on the same level with the Papists of Spain, and the heathens of Madagascar.—In the mean time what should the Baptists of Great Britain be about? Obviously, legislative action by way of petition or remonstrance cannot be taken, and if it could, we seriously question its utility; but in the absence of such a course we strongly advise addresses of condolence, to our suffering Saxon brethren by our churches and the committees of our various Baptist institutions, both as a means of encouragement under their persecutions, and as likely to induce the Lutheran clergy to abandon a course which is disgracing them before the whole world.—*Ed.*]

DENMARK.

My last report was of 16th June. I shall now furnish you with an account of my proceedings since then. I was then at Copenhagen.

Wednesday, 17th June, I baptized two believers, the one an aged female, 68 years, and the other a young man. In Copen-

hagen I stayed to Monday, 6th July, preaching and labouring there. Nothing of any particular interest occured; but I am happy to say that the church enjoys peace, and that it appears to prosper. The meetings are also well attended, particularly on Lord's day's evenings, and there are several regular attendants of whom we have reason to entertain the best hope.

There was a conference meeting at Hamburg at the beginning of this month. The church at Copenhagen had requested me to go as its delegate. For that purpose I arrived at Hamburg on the 7th July. The conference meetings commenced on Wednesday, 8th, in the morning at eight o'clock. The meeting commenced with singing and prayers, and the most part of the day was devoted to devotional services. A great number of brethren were present as delegates from the various churches belonging to the Union. Besides these, were present from England, Mr. Trestrail, Secretary of Baptist Missionary Society; Mr. Walters, Pastor at Newcastle-on-Tyne; Mr. H. Angas, Deacon of the same church; a Mr. Sharp, from Cuper Fife, in Scotland; and Captain Schröder from Guttenburg in Sweden. Later arrived Mr. Burnet from Scotland. Mr. Trestrail and Mr. Walters had letters from England expressive of sympathy, and promising assistance. They, together with the other brethren from England and Scotland, addressed the meeting and expressed their sympathy with, and interest in the cause of God on the Continent.

The regulations for the meetings were appointed to be as at former conferences. From 8 to 9 o'clock A.M., devotional service, conducted every morning; from 9 to 11½ business; and from 4 to 7 P.M., business. So many topics for discussion were sent in, that it was quite impossible to attend to them all. A committee was appointed to regulate this matter. The chief topics for consideration were the missions belonging to the church revivals, the observance of the Lord's-day, and many other things.

Lord's-day, 12th, Mr. J. Köbner preached in the afternoon, and Mr. Lehman, Senr. in the evening: at the evening service, two candidates were baptized by Mr. Oncken. After this we partook of the Lord's Supper. A great number of people were assembled.

Monday, Tuesday, Wednesday and Thursday, forenoon conference meetings; and Thursday afternoon and evening tea-meeting, or love-feast, as it is called here. Various brethren addressed the meeting. The whole was very interesting.

Mr. Oncken was indisposed during part of the conference and not able to attend; he was, however, present again the last days of the meetings.

Friday morning, 17th July, I left Hamburg for Veile, where I arrived Saturday morning. I visited the brethren at Veile and have since then been in this neighbourhood. Lord's-day last, 26th inst., I was at Gretrup, Nörre Snede parish, where I preached to a pretty large assembly. After the public meeting, I had the privilege to baptize two converts in a streamlet in a valley in the neighbourhood, the one was a young girl of sixteen years of age, the other a married woman. Her husband, who also is a godly man, was present, and after I had baptized his wife, he shook hands

with me and thanked me. I hope soon to have the pleasure of baptizing him also. As the baptism was administered in the open air and in the afternoon by daylight, not a few strangers were present to witness it; and it was pleasing to see flocks of people having gathered on the hills round about to behold this to them new and strange sight. After baptism we sat down to the ordinance of the Lord's Supper. There is now a little gathering in that part of the country—a precious plant, which I hope will prosper.

Lord's-day next, I have promised to go to Veile. I shall then leave either for Copenhagen or the north of Jutland.

I forgot to say that I saw Mr. Geissler at Hamburg.

Yours affectionately in Christ,
July 29th, 1863. A. P. Förster.

THE ASSOCIATIONS.

Monmouthshire Association. Containing 58 churches, and 8471 members. Clear increase 182, or slightly over 3 to each church. Brynmawr, May 26th and 27th.

They lament in the following strain: "Although the last year has not been altogether unfruitful, yet it is more than doubtful whether we have made any real progress—that we have not lost more by death, defection, and other changes, than we have gained by fresh accession. As it often happens after seasons of revival excitement, several of the churches have reason to mourn on account of a grevious reaction, in the spiritual declension of the members, the falling away of many professors, and the increasing hardness of the hearers. We remind you of this fact with a desire to awaken within you that earnest thoughtfulness and heart-searching reflection, necessary to shake off this lethargy and retrieve your lost vigour and energy. Let no one say, 'We have seen it worse many times.' Is a less degree of his malady than he has formerly experienced any reason why the invalid should be satisfied with his state, and neglectful of the means of a more perfect convalescence?"

They recommend a searching enquiry: "Beloved brethren, is it not too evident that the cause why religion is not more flourishing and prosperous amongst us, is to be attributed principally to our own default? There is no lack of preaching; our denominational machineries and institutions are increasing; and we have no reason to complain of the want of zeal for our distinctive views and principles; but are we, as individuals and churches, living examples of the spirit and principles of Christianity? Does the love of Christ glow in our hearts, and the graces of the Spirit, in their heavenly radiancy, shine in our lives? Do we evince the reality of our profession, and recommend religion to our fellow-men by 'all holy conversation and godliness?' Do we cherish the feeling of our entire dependence on the Holy Spirit, not to excuse ourselves in slothfulness and inaction, but to incite the fervency and importunity of our prayers, and to place ourselves more in harmony with the ordinary laws of his operations, by works of faith and labours of love?"

"Is it not a fact, deplorable though it be, that the majority of the members in many of the churches, seldom, or ever attend the prayer meetings, or the church meetings? Are not the arms of the ministry paralyzed, and its influence counteracted by the drowsiness and insensibility of many professors under the word, and their frequent absence from the sanctuary even on the Lord's-day?"

They deplore the want of fidelity among the English Baptists: "It is a notorious, but undeniable fact, that many of our English brethren turned unfaithful to their trust and perfectly indifferent concerning their distinctive principles, but unseemly and violently zealous for open communion, whereby they ruthlessly break down the barrier of the Christian Church, and place the baptized and unbaptized, the pædobaptist and the believer who has been immersed on profession of his faith, on the same ground! Carried away by the spurious charity of the age, which simpers complacently over error and falsehood, they look with indifference, bordering on contemptuousness, on the ordinance of baptism, and regard our zeal as strict Baptists as narrow-minded bigotry unworthy of the liberal spirit of the age. In their estimation a general union between the Baptist and the Pædobaptist denominations is a consummation devoutly to be wished, which cannot be effected without betraying and relinquishing the claims of Christian baptism, weakening the peculiar influence of the Baptist denomination, and sanctioning the fundamental errors of antichrist. This inconsistent and self-contradictory amalgamation, as far as it has proceeded, has engendered painful and bitter fruits, pecuniary and religiously, in which the cloven-foot of this self-styled charity is discovered; and if such are the first fruits, we need no prophet to tell us what will be the full harvest of evil to the denomination."

Oxfordshire Association.—Containing 25 churches, and 1886 members. Middleton Cheney, June 2nd, 3rd, and 4th. Clear increase 24, or less than 1 to each church.

The Circular Letter recommends *Christian meekness*, and towards the close, remarks: "The importance of the spirit we have sought to illustrate and enforce, may be inferred from its resemblance to the distinguishing features of the Church in the period of her greatest triumph. We seek not with impatience to break the seal of prophecy, and vainly attempt to read the secrets of heaven; but resting our faith upon the clear statements of revelation, we anticipate the predicted triumph of Christianity, when God shall blend all the race of men in one grand family of love; and the voices in heaven shall be heard saying, 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign for ever and ever.' This conquest of the world will be achieved by the power of Christian meekness. Christ will in his 'majesty ride prosperously, because of truth, and meekness, and righteousness.'"

The Church at *Cutsdean* say, "We cannot report an increase of members, and I fear we never shall. We should go on better if the squire and the clergyman would let us alone. Mr. Prejudice is not very strong. I expect he will soon die out of it. The above-named gentlemen do what they can for him, but he does not appear to gather strength."

The Church at *Middleton Cheney* have very properly resolved, "That should any of our members be living in the neglect of Church and other week-night meetings, we consider it our duty to visit them, and kindly enquire the cause of such unbecoming conduct; and if their explanation be not satisfactory, then their case should be brought before the church for further consideration in the usual way."

Suffolk and Norfolk Baptist Home Missionary Union. Containing 18 churches, and 2,396

members. Ipswich, June 11th. Clear increase 125, or within one of 7 to each church.

Their brief Report concludes thus: "The services of this Annual Meeting were such as to indicate a growing desire to increase its efficiency and extend its usefulness. The contributions (owing to the donations of a few gentlemen,) were larger than formerly: and it was felt incumbent upon all by more fervent prayer, devoted effort, and extended liberality, with an entire dependence on the Holy Spirit's influence, to seek the promotion of the cause of Christ in connexion with this Union."

Glamorganshire Association. Containing 109 churches, with 14,780 members. Merthyr-Tydfil, June 16th and 17th.—Clear *decrease* 415.

The Circular Letter on "*The sphere of conscience in connexion with Religion*," remarks, "There may be an error in the judgment in reference to our duties according to the character of the rule by which the judgment is formed: perhaps tradition, or prejudice founded on old custom, or early education, or the example of great men (often spoken of), and not the word of God. Conscience is always honest to the judgment, and impels obedience to what the judgment considers right. If the judgment be not correct the conscience is not, so that the approbation of conscience alone does not prove that what it approves is right in the sight of God. Saul of Tarsus persecuted the Church of God conscientiously, but that did not justify the persecution in the sight of God. Many of the Popish priests were conscientious when they imprisoned, murdered and martyred the innocent Waldenses and thousands of Protestants; but who dares say this was right in the sight of God? Many sprinklers of infants are conscientious when transgressing the commandment of God by their own tradition; many a mixed communionist is conscientious when communing by the side of a man whom he knows is not baptized according to the word of God and the example of Christ, and, therefore, practically denying his own baptism by acknowledging the sprinkling of infants to be baptism; and the rich brother in the church is conscientious when he gives sixpence, while a poor workman at his side gives a shilling towards the same cause. But the fact that these classes are conscientious does not prove that they are right in the sight of God, because the error must be in the judgment, and that judgment formed by an incorrect rule, which act is altogether sinful when in possession of the word of God—the infallible rule. It is a matter of impossibility to find infant sprinkling in the word of God; consequently, whoever sprinkles infants, even conscientiously, shows that the word of God was not his rule when forming his judgment, and therefore the act itself is sinful although it is conscientious. It is of no use to plead conscience, for it is not the rule."

North Western Association. Containing 13 churches, and 1,372 members. Clear increase 98, or 7½ to each church. Latchford, May 27th and 28th.

This comparatively young Association, has issued a singularly important and valuable Circular Letter on "Christian Baptism." It should be read by Baptists throughout the whole kingdom. The following quotation will indicate its truthful character: "We find in the New Testament, that baptism did precede membership and communion at the table. In its institution it preceded in point of time;

for Christ made and baptized disciples previous to the institution of the supper. In his last instructions to his servants, as to what course they were to pursue in the founding of his church and kingdom, we have the preaching of the gospel, faith, and baptism; and the disciples thus baptized are to be taught and instructed to observe all the things He commanded, among which things the Lord's Supper is included. If we search the Acts of the Apostles, we shall see they acted in strict harmony with this order. They who gladly received the word were baptized, added to the church, and broke bread. The Samaritans believed, and were baptized, both men and women. The eunuch believed, and was baptized. Many of the Corinthians hearing, believed and were baptized. The instances of the jailor, Lydia, and Cornelius, are all to the same effect. If we turn to the Epistles, we never find baptism urged as a duty to be performed, but it is often referred to, as having taken place, and as a motive to holiness of heart and life. If there had been any in those churches who had not been baptized, how could they have been commended for a strict and scriptural adherence to them? since in that case they would have been living in the neglect of them, and had not kept them at all."

(To be continued.)

PRUSSIA.

"Constant attacks continue to be made on us in the periodicals edited by the clergy of the State Church: especially now that we have appealed to the Prussian House of Representatives for corporation rights, that our churches may be acknowledged by the Government, and entitled to hold property. We are very anxious on this point, on account of our chapels; as hitherto, with the exception of Hamburg, they each stand in the name of a private individual. The noble stand which the Prussian Chambers have made in defence of constitutional rights, is an abomination in the eyes of the clergy. They know full well that if we secure a thorough constitutional government in this country, it will not be long before the Lutheran and other State Churches will, like ourselves, have nothing to fall back upon but the word of God and the risen Saviour for their existence; and the sooner that auspicious day is at hand the better for them and for us."

INDIA.

From the Colombo Overland Observer.

CHRISTIANITY IN THE EAST INDIES.—"We have before us three publications,—different, but kindred: one is the compilation of Statistical Tables of Indian Missions by Dr. Mullens; the Ceylon Church Missionary Record for April is the second; and the third is the annual report of the Kandy Young Men's Christian Association. Dr. Mullens has let his tables tell their own story, and to those disposed to listen, they tell it eloquently. From them we learn that now in nearly 2,700 stations and out-stations, 1,724 ministers and 1,776 catechists are occupied in endeavours to diffuse vital Christianity, and that nearly 50,000 communicants, composing 1,542 churches, are surrounded by 213,812 nominal native Christians in India. There are over 2,000 schools where boys, and nearly 500, where girls are educated; and 70,000 of the former and 20,000 of the latter are therein trained. During the last ten years the progress has been great. In every item there is an increase. The Native Churches (by which we

are to understand not the places of worship, but the Societies of Christian people) have increased five-fold; and the professing Christians in full Church membership have multiplied three-fold; and this progress is all the more satisfactory and exhibits real head-work, because the hangers-on—the halters between two opinions—have only just doubled."

ANNIVERSARY SERVICES.

Latchford, near Warrington.—Two sermons by Mr. Jos. Harvey, of Little Leigh, and Mr. H. S. Brown, of Liverpool. The collections amounted to £16.

Little Leigh, Cheshire.—Two sermons by Mr. H. Dowson, of Bradford. The collections amounted to about £22.

Salendine Nook.—Recently, two sermons by Mr. W. Stokes, of Manchester. In the afternoon the crowd was so great that some hundreds remained in the graveyard, being unable to find any room in the chapel. In the evening Mr. Stokes preached at the branch station in Longwood, when, in consequence of the over-crowded state of the chapel, and the pressure outside, the service was adjourned to the large room of the Mechanics' Institute.

Norley, Cheshire. — Three sermons by Mr. Stokes, of Manchester, in a spacious tent erected for the occasion. In the afternoon and evening the attendance was very large.

Rochdale: *Drake Street.* — Three sermons by Mr. Stokes, of Manchester, to very numerous audiences.

Gorton, near Manchester.—Two sermons by Mr. Stokes, of Manchester, to most attentive congregations.

Correspondence.

To the Editor of the Primitive Church Magazine.

"THEOLOGICAL HOMŒOPATHY,"

Or Calvinism and Hyper-Calvinism.

Dear Sir, — In Mr. Middleditch's address on the Baptist Churches of Ireland, prepared at the request of the Baptist Union, and published with other papers by Drs. Angus, Thomas, and Paterson, on the Baptist Denomination in England, Wales, and Scotland, occurs this passage—"In doctrine the Baptist Churches of Ireland, especially in the north, are thoroughly Calvinistic. Still, they are almost, if not entirely, free from the hyper-Calvinism which has sometimes been the bane and the reproach of the churches in England. The Divine decrees are not so held as to involve the denial of human responsibility. In conversation with a Christian gentleman, I once spoke of the suitableness of a minister for a particular station, because of the clearness with which he taught the doctrines, and the fearlessness with which he enforced the responsibility." "Precisely so," was his reply, "for we are all Calvinists in the north, but I never knew a hyper-Calvinist here in my life." "Well would it be if the same theological homœopathy had always obtained in England."

It is on the phrase "Theological Homœopathy" that I wish to say a few words. It is a phrase with which I have not before met. I am inclined to think, however, that it describes a fact long ago observed, though not expressed in the same form; and one that is worthy of attentive consideration in our own time. I take the meaning to be that *hyper* or *ultra* Calvinism is cured, or prevented rather, by Calvinism properly understood. I submit that it is only in this preventive sense that facts would commonly verify

the sentiment. Like almost all such phrases, therefore, the expression, "Theological Homœopathy" would not bear a severely critical interpretation. Where hyper-Calvinism has already taken thorough hold upon a man, it is not probable that a small dose of Calvinism proper, would carry off the whole accumulation of theological virus. It would not be very likely to cure a man whose system was thoroughly inoculated with Huntingtonianism. It might, however, prevent infection. In plain words, sound doctrine on "the five points" may preserve from that which is unsound. Thus understood there is truth in the sentiment intended by the metaphorical phrase "Theological Homœopathy."

Observation somewhat extensive and prolonged has convinced me that men are sometimes driven to ultra-Calvinism by the absense of Calvinism proper. The want of the truth has forced them to the reception of error. The human mind needs the ultimate resting place which only the principles so designated can supply. However insufficiently it may be explained, or however confusedly it may be held, there *is* the feeling that the main points of Calvinism are necessarily involved in the very relation of a finite intelligent creature to an infinite intelligent Creator.

Most of these are felt to have their counterparts in Nature and Providence. They are felt to present themselves in the every day experience of the human economy. When then men find that truths, felt to be undisputably developed in ordinary things, are denied or ignored in religious teaching, it is only the natural result for them to hold them in a form that involves the denial of other truths equally taught in the sacred scriptures; but which denial exposes them to a difficulty, not peculiar to the written word, but common to all ages; viz. the seeming inconsistency between Divine appointments and human responsibility.

Thus if men are to be preserved from ultra-Calvinism they must be taught true Calvinism. The error is not to be prevented by the denial or the suppression of the truth; but by teaching the truth on both sides, as laid down in the Divine Word, leaving that which the Holy Spirit does not profess to reconcile, in the view of finite minds, to the further development of truth hereafter. The Divine decrees are to be clearly taught, and human responsibility is to be fearlessly enforced.

Well would it be indeed if such "Theological Homœopathy did prevail in every part of Britain!" Then we might hope for a felicity like that of the Hibernian gentleman who said, "We are all Calvinists, but I never knew a hyper-Calvinist here in my life."

Yours faithfully,

September, 1863. C.

MINISTERIAL CHANGES.

Mr. J. Makepeace, of Luton, has accepted the cordial invitation of the church meeting in Sion Chapel, Bradford, to occupy the pulpit of the new chapel in Manningham-lane, in that town. Mr. Makepeace will commence his labours at Bradford on the opening of the new chapel, about two months hence.

Mr. W. C. Teufler, of Pontypool College, has accepted the unanimous invitation of the Baptist church, Uley, Gloucestershire, to become their pastor, and commenced his ministerial duties on the first Sunday in August.

Mr. John Abel Jones, of Haverfordwest College, has received a unanimous invitation to the pastorate of the Baptist church, Sirhowy, Monmouthshire, and will (D.V.) be ordained at the above place as pastor at the latter end of September.

Mr. David Davies, of Haverfordwest College, has accepted an invitation to become the pastor of the Baptist church, Hirwain, Glamorganshire, and purposes to commence his labours the first Sunday in October.

Mr. R. Bayly, who a few weeks ago accepted the invitation of the church at Newark to resume the pastorate which he had resigned a short time before, has again tendered his resignation. His labours in connection with that church are to cease on the first Sabbath in October.

Mr. J. H. Jones has resigned the pastorate of the Baptist church at Oundle, and is at liberty to supply any destitute pulpit with a view to the pastorate. Address: Mr. J. H. Jones, care of Mr. W. Dolby, North-street, Oundle.

Mr. J. Mountford, of Seven Oaks, Kent, having resigned his charge after a nine years' pastorate, is open to another engagement.